

LATTER DAY SAINTS SOUTHERN STAR

"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1:8, 9.

VOL. 1.

CHATTANOOGA, TENN., SATURDAY, APRIL 22, 1899.

No. 21.

OUR CONFERENCE PRESIDENTS.

ELDER J. URBAN ALLRED.

Among the earliest settlers of the now prosperous state of Utah, but then the heart of the American desert, were the forefathers—the great-grandparents and grandfathers—of Elder J. Urban Allred.

Sixty-eight years ago they were gathered in the Gospel net, and left their home in Marshall county, Tennessee, to share the lot of a people whose good fortune it was to be driven from Missouri to Illinois, and subsequently to seek refuge among the valleys of the Rocky Mountains, where they assisted in surveying and settling Salt Lake City. All the hardships, deprivations and heroic efforts of those sturdy pioneers, the manifest fruits of which are now evident, were shared by his fore parents, who lived first at Salt Lake City, then at Big Cotton Wood, and subsequently were among the first settlers of Lehi, Utah county, Utah, where his parents, who are among the first of Utah's native sons and daughters, have since continued to live, and where he was born May 21, 1874.

During the first ten years of his life his parents lived on a ranch, where they engaged in stock raising and farming, at which he took a complete complete course. Later they moved to a better location of educational facilities, where he attended school during the winter season, and assisted his father on the farm during the summer.

At 19 years of age, by the request of his parents, he entered the Latter Day Saints' College at Salt Lake City, but attended less than one school year, when a call by the church for his father, Elder James Allred, to take a mission to Virginia, necessitated his leaving school and assuming the management of the farm work at home.

The desire for education had, however, been kindled, and was not entirely to become extinguished. In January, 1891, he entered the Brigham Young Academy at Provo, and continued during the winter months; as he did also the winter following.

In 1895 the return of his father from

the missionary field created greater opportunities for education, and he continued his academic course at the beginning of the session, where he identified himself with the ecclesiastical and educational organizations of that institution. Much to his advantage subsequently he held official positions in several of these societies. During the month of July, 1897, there came a call to do missionary work in the Southern States, and the year following was the date made for him to leave. This permitted him another year in the Brigham Young Acad-



ELDER J. URBAN ALLRED,
President Middle Tennessee Conference.

emy. September of this year, 1897, he became a candidate for graduation honors, and was elected president of the senior normal class with whom he graduated in May, 1898, with flying colors. No little disappointment was felt when, within one week of the date of his departure for his mission, there came a release from the First Presidency from his missionary labors to the Southern States, and a call to labor under the direction of Supt. Dr. Karl G. Measer, superintending a church school in Arizona.

When, however, he expressed a preference for a mission to a church school, and

interviewed Brothers Measer and Reynolds at Provo on June 12, 1898, they told him to go on his mission, which he did; leaving home June 16, 1898.

Elder Allred arrived with the regular company of Elders at Chattanooga on June 20, 1898, and was assigned to the Middle Tennessee Conference.

The first month of his work was that of a canvassing Elder. At conference last July 24, he was chosen to travel among the Elders, which position he held until Nov. 15, when called to travel with President Larsen until the latter was released, Dec. 15, 1898, when he was installed as president.

Chose for his counselors, Elders M. A. Stewart, of Mesa, Arizona, and J. Preston Creer, of Spanish Fork, Utah, and later, March 26, Elder Charles H. Wentz, of Provo, Utah, to fill the vacancy of Elder Creer, when the latter was transferred to this office.

Elder Allred has enjoyed health and his labors very well since his sojourn in the south, and has a desire above all others to do his duty in the cause in which God called him, until it shall be said "enough." Elder Allred is a good, live energetic man, whose work speaks for itself wherever he goes. His reports indicate a careful, painstaking man; and the Elders all love and respect him, as do all with whom he becomes acquainted.

The Mission History is unavoidably omitted this week.

Elders J. C. Nelson and J. E. Buckwalter, who have been laboring in the South Carolina Conference, are speeding homeward, having performed a glorious work in the south, for which they will always look backward on with pleasure. Elder Nelson's home is at Riverdale, Idaho, and Elder Buckwalter lives at American Fork, Utah. Having been out since December, 1896, their friends at home will greet them with great pleasure, even if they do not fully enjoy going home themselves.

There are plenty of Sunday School Hymn Books on hand now.

HON. MOSES THATCHER'S ADDRESS.

Sampete Democrat.

(Continued from last week.)

Merely animals, neither able to think of heaven nor hell. Human life is but a school in which, by act and word, observation and experience, characters are formed. That of each individual becoming the book of life out of which he shall be judged; and out of which, success or failure comes. As early in life as possible let us realize that nothing so quickly develops inherent qualities as responsibility. But it is well to remember that it is always accompanied by personal accountability. Being free to speak and act, we are nevertheless bound to respect the rights of others.

While shaping our lives so as to conform to these facts, and while ascertaining the qualifications most necessary to success in business life, every young man and woman should remember that the most wonderful thing in nature is the infinite variety characterizing the creations of God. It is said that no two blades of grass, no two leaves, no two flowers, no two grains of sand, are exactly alike. That being granted, how unwise to expect special instruction or general rules to apply to you, the higher creations of the Almighty. Man being fearfully and wonderfully made as to his physical organization, well may we stand amazed in the presence of his mental scope—awed before his spiritual being. Knowledge is conceded to be power—but wisdom to use it is of infinite importance. Without wisdom no person can be said to have been successful. I mean success in the higher sense; that is, making the most of life for the present and for the hereafter. It is known that the stronger characteristics of the young unless subdued or modified, become the ruling passion of the old. The habits of the spendthrift should therefore be disciplined in the practice of economy, lest he be chained in the distressing bondage of indebtedness. Independence and free agency with their accompanying enjoyments are liable to become strangers to those who mortgage their efforts and waste their substance in the payment of sleepless interest accounts. When the fruits of labor pass through one's hands like water through a sieve, honor may also be submerged in the sea of relentless demand. For this reason it is extremely the purpose of building or furnishing homes with conveniences and luxuries beyond their means. The cultivation of a spirit of self-denial is usually rewarded with abundance; while present gratification often leads to misery, despair and want.

Better start at the bottom. If then you move at all, you must rise. Though fashionable, it is neither wise or safe to ape the style of those having abundant means; for many promising barks laden with bright prospects and brighter hopes have been wrecked in the tempestuous sea of adventure. Large sums inherited or suddenly acquired through so-called streaks of fortune may prove to the possessor, if inexperienced, a misfortune. Wealth acquired without effort, and with little knowledge of its value, may prove anything but a blessing. History furnishes abundant verification of that fact, and shows that successful men have generally risen from the ranks of the poor. It does not require a very high order of intellect to accumulate money, even in large sums, but to use it judiciously requires talent of a higher

order. In a general sense the value of an article is fixed on the basis of its cost—labor being the measure of all value. Man should not, therefore, avoid earning his bread by the sweat of his brow. False custom and civilized society may commend those who do, but believe me, my friends, such have not chosen the better way. The usurer who fattens on the toil of others may receive the homage of his fellows, but more noble is he who, by industry, wrings support from the elements. From thence the manufacturer, miner and farmer seeking the rewards of honest effort. They do not attempt to reap where they have not sown. When greed, Shylock-like, cuts its pound of flesh from nearest the heart, the fittest may not always survive. The world has parasites cutting alike the tendrils of the vine, and gnawing at the heart of the oak. There needs be offensives; woe unto those by whom they come! Behold courageous patriotism rising in glory from the harbor of Manila—harbinger of freedom to Cuba and of independence to the Philippines. Behold, also, greed, like a worm, gnawing at the heart of a nation whose ship of state is being scuttled by unnecessary bonded debt. Thus cometh unrest in the hearts of men and on their lips are words of bitterness, for they see the usurer taking advantage of his fellow's necessities, while bond friends take advantage of the nation's need. Oh, speed the day when greed shall no longer, like the deadly nightshade, blister and blight the bodies and spirits of men. Beware of serpents that charm only to destroy! Beware of bonded interest where money should be free. Interest is the most dangerous and among the most potential forces in this world. If possible, therefore, live within your means.

Urging you, my young friends, to avoid extravagance on the one hand and excessive economy on the other, you need restrain no landable ambition, only remember that he who climbs to heights above must be content to look down on the envious hate of men below. Rolling stones gather little moss; roving bees little honey. Seek success at home. Talent and talent you have. Add purpose, determined purpose, without which other qualifications in business are almost useless. Work is related to genius. Do well all you undertake to do, and do it better than others if you can. Will to be what you wish, then be it. To others be courteous, considerate and kind. Opportunities may help small men; great men are not made by opportunities; they make them. In seeking success you may not hope to avoid war. See that the battles you wage are just, or in self-defense. Justifiable war advances civilization. In times of peace money changers make of sacred places dens of thieves. Nobler deeds appear in war. Speed those, in which for the oppressed, the Son of Righteousness may arise with healing on his wings. Speed those in which He appears with whips in His hands to scourge the oppressor. Without borrowers there would be no lenders. Within themselves there is harm in neither. In the love of money, not in money itself, we find the root of evil. So the greatest blessing abused becomes the greatest curse. Credit is good; to keep it so, use it judiciously and sparingly. Meet your obligations promptly at the time and place specified, and by the payment of a hundred cents on the dollar. Those having no proper sense of the binding force of an obligation, may tell you that you will find most friends when needed least and

fewest when needed most. You may not find it so, if you make your word as good as your bond by being punctual, accurate and honest; always weighing to others 16 ounces to the pound and measuring 36 inches to the yard. By some, justice and mercy in business may be considered a shade off. They say "business is business." Yes, but business divorced from justice is a bastard. While regarding every man their prey, such Shylocks foster monopolies, bind with chains of mortgage, feed on the fruits of others, toil six days in the week; and, perchance on the seventh, partake of holy emblems in mock memory of Him who hated oppression, and wrong in every form. Let us not be deceived. Honesty, justice, truth and mercy are principles. They are eternal. Conscientiously abide in them, and success you are bound to achieve. Let the smooth, diplomatic double-dealer use the forked tongue of the savage until believed by no one, and despised by self he may discover that his own poison, like that of the serpent, has indicted self-destruction. Be true to God, loyal to country and generous to all. You will find it better to help than to be helped, to give than to receive. If you would be esteemed, you will not burden the people. A beggar can ride a fine horse to death. So confidence may perish in the misuse of public funds. Thirst for place and love of power tempt the weak. The strong are independent and self-poised. Great men in the magnitude of their purpose, lose sight of their individuality. Small men lose sight of everything but their individuality. Hypocrites tender help when none is needed and withdraw in extremities. Thralldom is founded on the destruction of individual responsibility. Liberty is founded in the preservation of individual accountability and independence. He who does the most good is the most content. He who is most content is most happy, and he who is most happy has best succeeded in life.

Four men once vowed to find the Beautiful city. One started east, one west, one north. The other, fixing his eye on the "southern cross," went south. The latter had not gone far before he came to one in distress and stopped to help and heal with wine and oil. His patient well, the seeker moved on, and soon found two lying wounded by the wayside. They were likewise nursed back to health. Then came the traveler on four, then eight, then more. And he said, "why should I spend my time in hunting for that which I may never find when so many are daily needing my help?" And so, vowing that all he had—time, talent, mercy and means—should be devoted to the poor and distressed, there right before his eyes he beheld Paradise and the Beautiful city with its pearly gates all ajar!

So, my young friends, when your hearts are most set on success you may not find it. Thinking less of self and more of others, compassion may turn each effort into gold. Thus wealth may avoid you when most earnestly sought, and flow to you in streams when least desired. Concluding, let us briefly refer to a few of the many achievements of successful life and the relations of the Maker with the made. At leisure you can search biographies of the good and great. You can read of the wonders of the world; of Babylon, the great walled city, and of its hanging gardens; of Egyptian, Central American and Mexican pyramids, whose vastness staggers modern conception; of great temples and

terraces around which the decay and dust of ages have accumulated in testimony of the grandeur of by-gone ages. From those we turn and gaze with admiration on the Tay and Brooklyn bridges; on the Suspension and Cantilevers spanning the St. Lawrence; upon cathedrals, churches and the Vatican; upon huge war ships and massive ocean steamers; upon wonderful modern cities and flying express trains. Bending the ear we hear the click of the electric telegraph as human thought girdles the world after a tireless race of the bed of the sea, and the flash of intelligence speaks in voiceless language to loved ones on distant continents, and the words of the dead, held back in the phonograph, still speak to the living. Into the depths of space the telescope penetrates, revealing the harmonies of the universe. Within the grasp of the microscope myriad generating life pulsates worlds, formed by Him who gave dominion to man, and subdue the earth, and chain the lightnings! He rides the winds and plants His foot in the sea! He uplifts massive mountains, turns back, as the leaves of a book, fiery rocks, and cools consuming drops! When ocean tides rise high, when volcanoes belch flames, when melted lava runs down, and earth reels to and fro, His voice may still be heard in the music of the babbling brook, ever reminding us that the Creator is always greater than the created. Thus, by self-evident truths we are led up to God, acknowledging Him as the Author and Giver of all that is successful or good in life. Remembering this, and on that basis, I sincerely congratulate you on your auspicious prospects in life; and you have not only my sincere congratulations, but my earnest prayers and best wishes to be with you, through mortal life, which after all is but a gleam of time between two mighty peaks of eternity—the past and the future.

Benediction by John H. Høngaard.

THE BOOK OF MORMON.

(Continued from last week.)

Three other charges were made, but not sustained, and Oliver Cowdery was deposed as an officer and excommunicated from the church. He then returned to his profession in Michigan. For years he pursued his daily avocation, and did not identify himself with any religious body. A gentleman upon one occasion addressed him thus: "Mr. Cowdery, I see your name tached to this book (the Book of Mormon); if you believe it to be true, why are you here in Michigan?" Then, reading the names of the three witnesses, he asked, "Mr. Cowdery, do you believe this book?" "No, sir," was the reply. "Very well," continued the gentleman, "but your name is attached to it, and you declare here that you saw an angel and also the plates from which the book purports to be translated, and now you say you do not believe it. Which time did you tell the truth?" Mr. Cowdery replied with emphasis, "My name is attached to that book; and what I then said is true. I did see this, I know I saw it, and faith has nothing to do with it, as a perfect knowledge has swallowed up the faith which I had in the work, knowing as I do that the work is true."

At a special council held in Kanawha, Iowa, Oct. 21, 1848, presided over by Apostle Orson Hyde, Oliver Cowdery was present. He was permitted to speak,

and, rising to his feet, said: "My name is Cowdery, Oliver Cowdery. In the early history of the church I stood identified with her, and one in her councils. * * * I wrote with my pen the entire Book of Mormon, save a few pages, as it fell from the lips of the Prophet Joseph Smith, as he translated it by the gift and power of God, by means of the Urim and Thummim. I beheld with my eyes and handled with my hands the plates from which it was translated. I saw with my eyes and handled with my hands the holy interpreters. That book is true. Sidney Rigdon did not write it, Mr. Spaulding did not write it, I wrote it myself, as it fell from the lips of the Prophet!"

A few weeks later, a high council meeting was called to consider his case; and upon his expressing a desire to come back into the church, "as an humble member, seeking no station," no objections being made, the council decided that the sacrament of baptism might be administered to him, and he was accordingly admitted into the church in full fellowship.

From the testimony of such as Phineas H. Young, Samuel W. Richards, Lucy P. Young, and Edward Stevenson, we have the solemn and trustworthy assurances, that to his latest breath this man remained a firm and strong witness to the divinity of the Book of Mormon.

David Whitmer

was first attracted to the Prophet by the common public talk about the discovery of the gold plates. Later he visited his friend, Oliver Cowdery, and upon investigation, was convinced of the truth of the Book of Mormon, and that Joseph Smith was a prophet of God. He offered to Joseph and his scribe a home wherein they could prosecute their labors without molestation.

Mr. Whitmer shared in the persecutions of 1832. In the year following, he was driven by a mob from his home in Jackson county, with the rest of the Saints. In 1834 he was appointed president of the High Council of Clay county, which was organized by the Prophet. For four years he was one of the leading Elders of the church, and at Far West was sustained as president of that branch. But, falling into transgression, he was rejected, and finally, on April 13, 1838, he was excommunicated from the church by the High Council at Far West, the following charges being sustained against himself: president of the church, in an of Wisdom; II. Unchristian-like conduct in neglecting to attend meetings; in meeting with and possessing the same spirit as the dissenters; III. The writing of letters to the dissenters in Kirtland unfavorable to the cause and the character of Joseph Smith; IV. In neglecting the duties of his calling and separating himself from the church, while he held a name among us; V. For the signing himself president of the church, in an insulting letter to the High Council, after he had been deposed from the presidency.

Shortly after his excommunication he moved to Richmond, Ray county, which place he made his permanent residence. In September of 1878, he was visited by Apostles Orson Pratt and Joseph F. Smith, to whom he bore a strong and undeviating testimony of the truth of the Book of Mormon, and he did it not in the presence of these two men alone, but in the presence of a number of witnesses, newspaper men being in the company.

In the Richmond County Conservator,

of March 25, 1881, is the following testimony:

Unto all Nations, Kindreds, Tongues and Peoples unto Whom These Present Shall Come:

It having been represented by one Jacob Murphy, of Palo, Caldwell county, Mississippi, that I, in conversation with him last summer, denied my testimony as one of the three witnesses of the Book of Mormon;

To the end thereof that he may understand me now, standing, as it were, in the very sunset of life, and in the fear of God, once for all to make this public statement:

That I have never at any time denied that testimony or any part thereof, which has so long been published with the book as one of the three witnesses. Those who know me best will know that I have always adhered to that testimony. And that no man may be misled or doubt my present views in regard to the same, I do again affirm the truth of all my statements as then made and published.

He that hath an ear to hear, let him hear; it was no delusion; what is written is written, and he that readeth let him understand.

And if any man doubt, should he not carefully and honestly read and understand the same, before presuming to sit in judgment and condemning the light which shineth in darkness and showeth the way of eternal life as pointed out by the unerring hand of God?

In the spirit of Christ, who said: "Follow thou me, for I am the life, the light and the way;" I submit this statement unto the world; God, in whom I trust, being my judge as to the sincerity of my motives and the faith and hope that is in me of eternal life. My sincere desire is that the world may be benefited by this plain and simple statement of the truth. And all the honor be to the Father, Son and Holy Ghost, which is one God. Amen.

DAVID WHITMER,

Richmond, Mo., March 19, 1881.

We, the undersigned citizens of Richmond, Ray county, Missouri, where David Whitmer, Sen., has resided since the year A. D. 1838, certify that we have been long and intimately acquainted with him, and know him to be a man of highest integrity and of undoubted truth and veracity.

Given at Richmond, Missouri, this March 20, A. D. 1881.

A. W. DONIPHAN,
GEORGE W. DUNN,

Judge of the Judicial Circuit.

T. D. WOODSON,

President of Ray Co. Savings Bank.

J. T. CHILD,

Editor of Conservator.

H. C. GARNER,

Cashier of Ray Co. Savings Bank.

W. A. HOLMAN,

County Treasurer.

Then followed fifteen other signatures, among which were those of the mayor, postmaster, merchants, bankers, attorneys, judges, doctors and other county and municipal officials.

(To be Continued.)

Logan (Utah) Journal.

Elder Richard Yeates, of the Third Ward, arrived home yesterday after an absence of three years in the missionary field in the Eastern States. Mr. Yeates has suffered considerable ill health while away, but is in fairly good health now.

"Genius unexerted is no more genius than a bushel of acorns is a forest of oaks."



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SATURDAY, APRIL 22, 1899.

ARTICLES OF FAITH OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship bow, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."—JOSEPH SMITH.

Elder D. H. Saunders, of Salt Lake City, has been honorably released to return home. He has been laboring in the Virginia Conference and is among the brightest in the conference. About a year ago he proved his ability to cope with the alleged Bible teachers of the world in a manner that is worth noting. While holding a meeting at Scottsburg, in Virginia, one of the professors in the Methodist Seminary prepared, under the direction of the college, twelve questions with which to trap the "Mormon" Elders, he and Elder Wright, of American Fork, being in the neighborhood, were presented with them in a public meeting. The questions were each answered lucidly and off-handed, much to the amusement and profit of the assembled audience. The ministers were (for a wonder) well pleased and satisfied with the answers given and the friends of the Elders were delighted.

THE HATTIESBURG CONFERENCE.

IN the State of Mississippi may be found a pretensions town by the pleasant title of Hattiesburg. It is located in the extreme southern portion, evidently just outside the pales of the more liberal spirit that prevails in Jackson, the capital.

Some time ago, when the question of holding conferences in the larger cities was decided upon, the Elders laboring in the Mississippi Conference unfortunately selected Hattiesburg for their meeting, thinking there was sufficient Americanism plauted therein to afford the utmost liberty for all people within its boundaries. Notwithstanding there had been mutterings of a disagreeable nature from some of the disreputable element, including a number of the ministers, still a great many of the true Americans, or Christians rather—the terms being synonymous—urged and insisted on the Conference being held in this classic (?) town. After considering the matter the appointment was decided upon and preparations completed for holding it, as has been done in all the Conferences held throughout the Mission.

Arrangements were made with the local hotels for keeping the visiting Elders and their friends. Even though a few scowls and slurs were cast at the Elders by certain of the local Pharisees (i. e., preachers) and ugly threats by their tools, they pushed on with their details, deferring the selection of a public hall until the very last. Meanwhile, the un-American element had been insidiously at work cutting off all chances of securing a suitable hall, so that after all had assembled they found it was necessary to hold their counsel meeting in the hotel parlor, at which a number of local and visiting citizens were present. During the session the following rather suggestive "notice" was given the Elders, which we publish verbatim et literatim.

"Hattiesburg, Miss., March 19, 1899.

"Dear Sirs:—We have been considering your cases today and have come to the conclusion that we don't want any of your kind of religion and people in our city, and will hereby give you all until tomorrow at noon to leave the city, and then if you don't get out there will be trouble.

Yours truly,
M. T.,
W. Mc.,
J. P.,
Committee."

We had intended to not refer to this disgraceful episode, out of regard for the respectable element that constitutes a great part of the citizens of Mississippi, but in Hattiesburg is published a small souled mendacious paper that assumes to dole out the news in semi-weekly blotches to a 500 stipendiary, who no doubt tearfully realize that a slimy reptile often creeps into their household.

This delectable scandal monger has seen fit to feed its readers with an alleged report of what our Elders were doing on this occasion in the city of Hattiesburg, claiming a lack of knowledge of what the purport of their visit was and intimating a belief that some dishonorable motive was intended; "but it seems," says our truth deformed contemporary, "they could get no place to hold services except the county jail, which is already full." It did not say who had contributed to the jail's condition, but the average person can easily judge, wondering how the "Progress" force had escaped. We give space to the tirade, with an apology to our readers, just to show what

kind of editors may be found in Hattiesburg:

"The Mormon Cause."

"Thirty-six Mormon Elders were here last Sunday, but for what purpose we are not informed. It seems to have been a conference meeting with possibly side-show services, but it seems they could get no place to hold services except the county jail, which is already full. It is not our purpose to antagonize the Mormon church or any other church, but if theirs is a just cause why did they not advertise their meeting? All honorable bodies do this. If they expected to rob a bank of course they would not put an advertisement in the city papers next to reading matter, but as no bank was robbed and they claim to preach the Gospel of Jesus Christ why did they not let the people of Hattiesburg know they were coming instead of slipping in and slipping out like a man with a hole in his pants? If a Methodist conference were held in Hattiesburg everybody in thirteen states would know it, but the Mormons slipped in like they intended to do some crime and then slipped out just like they had carried out their plans. If theirs is a good cause then let them come out like honorable men and advocate it if the last one of them is lynched."

For the benefit of the editor of the Progress we will inform him that nothing but the "Gospel of Jesus Christ" in its purity was preached nor ever is taught by our Elders. Moreover, the Elders did not slip in as the editor of the Progress indicates. The closing sentence of their diatribal screed is rich. This beatific refrain is refreshing in view of the actual situation at Hattiesburg, and which, of course, the editor of the Progress was fully cognizant. We do not presume to know what the initials of this modern disciple of Ananias are; but if a guess were ventured at among the most decrepid specimens of penmanship that is represented in the "notice" that was filed, we would look for his handiwork. If he didn't write it he no doubt signed it, or certainly inspired its construction, and was undoubtedly one of the prime movers in the disgraceful blot that must stand against Hattiesburg.

We will here say to the small souled figurehead of the Progress that 2,000 men do not come out into the world at an average expense to each one of \$500 to represent a cause that has the least shadow of doubt as to the divinity of its origin; or of the authority from on high to officiate, nor indeed their ability, by the aid of God to meet any man or set of men that may cross their path, even fear of death itself if it shall be necessary in the prosecution of their work. Moreover, they have nothing to hide from the most scrutinizing public, either in individual or collective capacity.

We want all men to know that we do not seek to avoid an open and frank discussion (not controversial) with any one. We not only do not avoid, but desire a manly investigation of the doctrines, teachings, methods and fruits of so-called "Mormonism." We solicit the broad daylight of public investigation for the reason that "truth is mighty and will prevail," and we have this very essential element on our side; hence have no need to fear the very fullest examination. All we ask is that the Word of God may have free access to the honest in heart, that a free course may be opened up before us. We wish that it might come to the knowledge of all men, that they may sit in impartial judgment upon its merits and doctrines. Wherever this is given

we have not only respect and confidence shown us, but the sincere love that comes from a closer acquaintance with the Word of God.

The Southern States Mission has upwards of 500 missionaries in the field, many of whom are young men under 20 years of age. We would like the editor of the Progress to look up its brightest Biblical scholar, or induce some of the most respectable people of Hattiesburg to select their most prominent preacher, or a company of half a dozen of them. Let them mass all the information they can on the subject of Christ's teachings and Bible doctrines as advocated by the Latter-Day Saints or any of our so-called erroneous tenets. Let them compile all they can gather for a refutation of our alleged heretical ideas, and we can select three of our youngest men, all under 21 years of age, and they will meet any charges proving our doctrines and whether we desire to cover any teachings or "slip in or out" of any town "like a man with a hole in his pants." There may be a figure of speech in this inelegant expression, but it is too obscure for us. We will have to refer our readers to the Hattiesburg editor for the key, who perhaps can not only elucidate, but furnish a living example of its existence.

GODD FOR THE DESERET NEWS!

SOME of the Utah papers are criticizing the Deseret News for its defense against the anti-Mormon cliques and combinations. So far as we can see, it is only doing its duty and we commend our contemporary for the magnificent defense in behalf of a maligned and misrepresented people. We particularly compliment the News for its editorial on the dastardly turning down by the Salt Lake school board of a professor "with all the name implies" for a second-rate pedagogue from another state, just because the former is a "Mormon." We are personally acquainted with Prof. Joshua H. Paul; we know his ability as a teacher in the University; as president of the Brigham Young College, and later in a similar position for the Agricultural College at Logan. These positions he held with signal credit to himself, his constituents; and both institutions were more prosperous under his regime than under any other; to say nothing of the profound love and respect he has inspired among the students. On the other hand, the man, Cooper, who was appointed, seems to come with only the indorsement of two individuals, but he "isn't a Mormon." In the south we find the same spirit prevails to such an extent that it is a travesty on justice. As soon as a man shall join the Church he is marked then for shelving; his qualifications for the position are all sacrificed to prejudice. Out here we are hopelessly in the minority, hence these conditions must needs be accepted; but in Utah it is very different, and if the "Mormons" would do justice for themselves they would exercise their rights at the ballot and permanently embalm every man who fosters such ideas as exist in the Salt Lake City school board.

Editor Penrose always did have the power under his trenchant pen to stir the Tribune and its retinue of storm-raisers and just now because he has dared to strike at the sacred (?) and non-partisan (?) school board, he has committed the unpardonable sin. We agree that politics should not be mixed with school matters, but we insist that politics is infinite-

ly better than prejudice, and when it comes in such unmistakable clouds as we see in this case it is time for the majority of the people of Utah to step in and see that prejudice and maladministration shall be eliminated from the fair esentcheon of Utah. The state that has always been in the van with the highest educationally rated states. The Mormons have always been strong advocates of education. Statistics prove this beyond cavil. Our advice to the Mormons is to join forces in kicking these arbitrary, self-sufficient men out of office and show them that the voice of the people must be heard. That Utah people are and should be given first choice, irrespective of religious as well as political affiliations, goes without saying. In the case of Prof. Paul; had the matter been reversed, with Cooper as the genuine "Dr." or "Professor," and Prof. and the interloper, and this fact could have been incontestably proven, instead of as at present, no proof but newspaper clippings that are no doubt either written or inspired by the beneficiary, we would remain silent; but it is such a palpable distortion of justice to the detriment and backset of true merit that we cannot remain silent.

April Company of Elders.

The Southern States Mission was delighted to have the record broken this month for new Elders, thirty-six arriving on the 17th and 18th of the month. The second company will arrive about the 28th. The first company came in all feeling well, and were assigned to the various conferences as follows:

North Carolina—Alfred Keetch, of Linden, Utah; John J. Shumway, of Clarkston, Utah; Charles G. Larsen, of Oakley, Ida.; Edward Samuelson, of Oakley, Ida.; James M. Godfrey, of Clarkston, Utah; Charles R. Humphreys, of Paris, Ida.; Thomas Chamberlain, of Orderville, Utah.

East Kentucky—Parley M. Griggs, of Loa, Utah; Hugh Roberts, of Logan, Utah; David Hopkins, of Soda Springs, Ida.; William E. Stratton, of Snowflake, Ariz.; Richard S. Stevenson, of Layton, Utah; Daniel B. Wilson, of Oakley, Ida.; Arthur S. Wood, of Bluff, Utah; George W. Perkins, of Bluff, Utah.

South Carolina—Sidney D. Dibble, of Dayton, Utah; Walter P. Coleman, of Teasdale, Utah; Allen Taylor, of Loa, Utah; John T. Lazenby, of Loa, Utah; Robert A. Paxton, of Kanosh, Utah; Joseph Lewis, of Lewiston, Utah.

Kentucky—Henry Hyrum Gibby, of Morgan, Utah; Walter G. Waldron, of Morgan, Utah; John T. Horn, of Mill Creek, Utah; John G. Bolton, of Mill Creek, Utah; John F. Hamilton, of Mill Creek, Utah; John W. Hamilton, of Mill Creek, Utah.

Florida—David Chamberlain, of Kanab, Utah; S. W. Nelson, of Oakley, Ida.; Ezra Baird, of Lewiston, Utah; F. M. Bleak, of St. George, Utah; John A. Lindeberg, of Tooele, Utah.

North Alabama—Edward Leavitt, of Lewiston, Utah; Ray R. Humphreys, of Paris, Ida.

Chattanooga—Eli M. Lee, of Oakley, Ida.; R. W. Smith, of Thatcher, Ariz.

In addition to these new appointments, Elders George L. Freestone and D. P.

Burt, of the Chattanooga Conference, were transferred to the East Kentucky Conference.

Elder C. W. Burnham, also of the Chattanooga Conference, was transferred to the Virginia Conference.

Elders Brigham Clegg and R. A. Robinson, of the Louisiana Conference, were also assigned to the East Kentucky Conference.

AMONG THE ELDERS.

Elder A. D. Clark, of Panguitch, Utah, is a happy recipient of that magic paper, an honorable release. He returns enjoying the full confidence and love of the officers and Elders comprising the East Tennessee Elders, besides hundreds of people to whom he has preached the Gospel in the south.

The Florida Conference is out one of her bright Elders, owing to the honorable release of Elder A. B. Snowball, of Logan, the only snowball known to have been able to stand the summer heat of two seasons in Florida. He returns happy and well repaid in the vast experience he has had. He should and will undoubtedly be among the stars of Utah in promulgating the Gospel to home people. The Star wishes Elder Snowball a successful career.

The Star is in receipt of a letter from Elder William H. Burrows, of Huntsville, Utah, a returned Elder, wherein he pays a high tribute in the value he places on the Star. He says: "The Star, I must say, has gotten to the front in my reading matter, and is always the first paper I examine. It revives the missionary spirit and brings me back to those happy proselyting days when I enjoyed the Spirit of the Gospel, the corn bread, the hospitality and the opposition of our enemies. Those pointedly powerful preachers who whiten the sepulchre of the Prophets and Apostles and rise in tower of Pentecostal attitude against the 'Hunters and Fishers.'"

Elder Burrows has been a home missionary and has made some observations among those who have emigrated to Utah against counsel and notes in nearly every case they have failed to continue in the spirit as a Saint, also in temporal affairs. This he ascribes to rejection of counsel: "Wherever we abide by counsel, success is the result. This is the true key of success in all channels of the church, from the head to the last ordained member, and is the only path of safety."

GLEANINGS.

Provo (Utah) Enquirer.

Elder Martin Williamson, of Lake View, returned last evening from a two-years' mission to Norway, feeling well in health and spirits.

Manti (Utah) Democrat.

Edward Bench, son of John L. Bench, has been called on a mission to the Southern States. He is expected to leave for his field of labor in about three weeks.

Preston (Idaho) Standard.

Elder James G. Smith left Preston yesterday for his mission to Europe. He will visit a few days in Brigham City and Ogden and will leave Salt Lake for his field of labor on the 22d inst. He will be accompanied by Elder J. L. McMarrin, of Clifton.

REVELATION.

By Apostle Mathias F. Cowley.
Written for The Star.

For eighteen centuries the people of this world have been groping in spiritual darkness. They have had the Bible, it is true, but what have they learned from it? In letter, many things. In the true spirit of divine inspiration, they have learned but little. "The letter killeth, but the spirit giveth life." 2 Cor. iii:6. They are "ever learning, but never able to come to a knowledge of the truth." 2 Tim. iii:6. These statements of Holy Writ are fully corroborated by all human experience in religious matter. The world is divided and sub-divided into hundreds of contending factions, profession Christianity, yet not having a unity of faith. Many ideas of the Lord, many faiths and many baptisms. "One Lord, one faith and one baptism" (Eph. iv:5) was the doctrine of Paul. "Straight is the gate and narrow is the way which leadeth unto life, and few there be that find it." Matthew vii:14. What is the cause of all this uncertainty respecting the glorious plan of eternal life? If one way is right, all opposing methods must be wrong. We answer that the lack of unity, the ignorance in relation to the Gospel, and finally the cause of skepticism and infidelity is due to substituting the wisdom of men for the revelation of God. Human learning instead of the inspiration of the Holy Ghost. We desire to show in this article that without direct and continuous revelation from God that the Gospel cannot be understood and properly applied for the salvation of mankind, nor the purposes of God accomplished in the earth.

First we take direct statements of Scripture: "Where there is no vision, the people perish; but he that keepeth the law happy is he." Prov. xxix:18. The law of God has never been kept without the spirit of God to enlighten those who sought to keep it. The history of the human family, from Adam to Noah, from Noah to Abraham, from Abraham to Moses, from Moses to the Lord Jesus Christ, and in all subsequent ages, prove beyond cavil that where there was no vision from heaven, no inspired voice, no revelation, the people utterly perished in darkness and unbelief. The combined wisdom and learning of men could not save them from that spiritual darkness.

That there may be an authorized channel of communication between the heavens and the earth the Lord has, whenever His church has existed in the world, appointed men to receive His will and make it known to the people. "Surely the Lord God will do nothing, but He revealeth His secrets unto His servants, the prophets." Amos. iii:7. This literally might be understood as equivalent to saying that where no prophet was, there the Lord was doing nothing, that would result in man's salvation. Without being technical respecting the language of Amos, the history of the world, from Adam down, proves his statements true. When there has been no prophet there has been no revelation from God. When there has been no revelation or vision the people have wandered to and fro, tossed upon the billows of clashing opinion, perished in darkness and buried in the great ocean of doubt and uncertainty. On the other hand when authorized prophets have existed among men we may exclaim with the ancient Scripture: "I have also spoken by the prophets, and I have multiplied visions, and used similitudes by

the ministry of the prophets. * * * And by a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved." Hosea xii:10, 13; and we affirm that without prophets Israel never was preserved, and never will be. In looking over the field of mysterious sayings contained in the Bible, as well as the mystery which enshrouds many phases of human history, we are consoled by the promise of the Savior: "For there is nothing covered that shall not be revealed, neither hid that shall not be known." Luke xii:2, Matthew x:26, Mar. iv:22. In this connection we may cite the fact that men by learning do not see the truth alike. Do not harmonize on the very fundamental principles of the Gospel as an example. They cannot, unaided by revelation, tell the origin, history and destiny of the American Indians.

Isaiah, over two hundred years before the advent of Messiah, foresaw the spiritual ignorance of the last days, and how that condition would be overcome by the light of revelation. He prophesied as follows: "Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men. Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." Isa. xxix:13, 14. By reading the context it is evident that the prophecy refers to a time later than the first coming of the Savior, and that the prediction could never be verified without direct revelation from heaven. It is not our purpose, however, to deal with the details of this prophecy at this point, but merely as a direct statement, as a promise of more revelation.

Paul, in the 1st verse of Hebrews, calls attention to the glorious truth, that he method of the Lord in leading His people from the beginning has been by revelation to the prophets. He says: "God, who at sundry times and in divers manners, spoke in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son." Heb. i:1, 2. Jesus said in St. John xvii:3: "And this is life eternal that they might know thee, the only true God, and Jesus Christ whom thou hast sent." Paul says in I. Cor. xii:3: "No man can say that Jesus is the Lord but by the Holy Ghost." When Peter received a knowledge of the divinity and mission of the Lord Jesus Christ, the Savior said unto him: "Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father, which is in heaven." It required a revelation for Peter to receive that testimony. How could any one receive that knowledge without revelation from God? The Jews saw Jesus, witnessed His wondrous miracles of healing the sick, giving sight to the blind, unstopping the ears of the dumb, and even raising the dead, but all that was not sufficient. They read the ancient prophets, pointing to the birth and nativity; the birthplace, life, ministry and martyrdom of the Messiah. Yet were they blind, with eyes to see; deaf, with ears to hear, and without understanding. No reason can be assigned for the ignorance of the masses, and the enlightenment of the humble fisherman, other than that the former depended upon the learning of men; the latter had received a revela-

tion from God. To place the necessity of revelation beyond question, as to obtaining a knowledge of God, we quote the statement of Jesus to His Disciples: "All things are delivered to me of my Father; and no man knoweth who the Son is, but the Father, and who the Father is, but the Son, and he to whom the Son will reveal Him." Luke x:22. Compare this plain unmistakable testimony of Jesus with the assertions of modern divines! who claim that the canon of Scripture is full and that we do not need divine revelation as it was meted out to men in ancient days. The position of the latter simply contradicts the plainest teachings of Holy Writ. If it required revelation 2,000 years ago to know that Jesus was the Christ, nothing short of revelation from heaven will secure that knowledge now. Notice, too, the remarkable fact that notwithstanding all the personal experience of the apostles through their association with the Savior He commanded them to "tarry ye at Jerusalem until ye be endued with power from on high." Luke, chapter 24. Another phase of the subject is this, that men claim that that which is written in the Scriptures is sufficient. This view simply makes uninspired men the judge of what is, and what is not essential, of all the writings of the apostles and prophets of the Lord Jesus. This is an unwarrantable assumption, condemned by the Scripture; for John says, concerning that which he had written in the Book of Revelation: "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the holy city, and from the things which are written in this book." Rev. xxii:18, 19. This does not deny God the privilege of adding more revelation, for it is an undisputed fact that the Gospel, according to St. John, was written subsequent to the Apocalypse, but it is a decree of divine displeasure upon any man who shall add to or take from the revelations of the Almighty. Yet, in the face of this decree, history informs us that councils of the Romish Church sat in judgment upon the writings of the apostles, and received only that which in the light of their human wisdom was acceptable to them. Notwithstanding this fact, the various factions of Christendom are endeavoring to build upon the foundation of what has come down to them through the channel of unauthorized councils of men. May we not ask with perfect propriety is not that which was rejected or lost just as valuable as much of that which has been handed down to us? As proof that writings of the Disciples of Jesus have been lost to the world we call special attention to several passages of Scripture. The writings of the New Testament are from eight authors: Matthew, Mark, Luke, John, Peter, Paul, James and Jude. Luke says: "Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us." Luke i:1. While there is no definite proof in this statement, as to how many had written their testimonies concerning the Messiah, it is evident they were not few, but many. That there was opportunity and material upon which to write respecting this glorious subject, the life and Ministry of Jesus, is very apparent from the last verse of the xxi. chapter of St. John, as follows: "And

there are also many other things which Jesus did, the which, if they should be written, every one, I suppose that even the world itself could not contain the books that should be written. Amen." With such a statement, it is to be wondered at that the world who believe in the Redeemer should rest contented with the narrow view that we have all that is important. We have in the New Testament what is called I. Cor., and II. Cor., written to the Saints in Corinth by the Apostle Paul. In I. Cor., ch. v., 9, we have this: "I wrote unto you in an epistle not to company with fornicators." This must have been previous to the one in which this occurs, and yet such an epistle is not found in our New Testament. In Col. iv:16, Paul says: "And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea." This refers to an epistle from Paul to the Colossians, written from Laodicea, but which is not found in the canon of Scripture as we have it. In II. Tim., ch. iv., 13, Paul requests Timothy to bring him certain parchments; what they contained we know not. Jude says: "And Enoch also, the seventh from Adam, prophesied of these, saying: 'Behold the Lord cometh with ten thousand of His Saints.'" How delightful it would be to read the predictions and teachings of that great Prophet Enoch. The man who walked and talked with God 365 years "and was not for God took him." Only a few verses in the Old and New Testament is all we have in the canon of Scripture, respecting Enoch and his city. What a glorious flood of light will dawn upon the world when the writings of Enoch are revealed! In the Old Testament may be found references to about thirty books written by the Jewish scribes and prophets, but which have been lost to the world, rejected and cast aside by uninspired, unauthorized councils of men. Suppose that all that is necessary so far as explanation of doctrine is concerned is contained in the New Testament, we are confronted with the impossibility of man to understand what has been revealed without the light of revelation to guide the human mind in understanding and applying the truth. As proof of this we cite the testimony of Paul: "For what man knoweth the things of a man save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God. * * * But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them because they are spiritually discerned." I. Cor. ii:11, 14. Jesus said to Nicodemus: "Except a man be born again he cannot see the kingdom of God." St. John iii:3. "No man can say that Jesus is the Lord but by the Holy Ghost." I. Cor. xii:3. The truth of these sacred sayings is verified by the history of the world, which has perished in darkness without revelation as proven by previous quotations. Another very important feature of this subject consists in the fact that there has always been in every Gospel dispensation labors to perform of a practical character, such as the building of temples, the gathering of Israel out of Egypt, the building of the Ark of the Covenant, etc., none of which could be accomplished except by direct revelation from God. We may therefore conclude that while the ordinances and doctrines of the Gospel are eternal and unchangeable, the circumstances associated with the people in

every dispensation of the Gospel are constantly changing the emergencies of which must be met, not by the dead letter of ancient Scriptures, but by present inspiration and revelation given through living oracles of God. "By a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved." Hosea xii:13. The prophecies of the Jewish prophets in the Old Testament, pointing to the advent of the Messiah, are clear and explicit. Read the 7th chapter of Isaiah, 14th verse; the 9th chapter and 6th verse; the 53d chapter of the same book; the 5th chapter of Micah, 2d verse, and many other passages of the Old Testament, and we find plain predictions which were verified in the birth, ministry and crucifixion of the Savior, which were read by the Jews, but not understood by them, because the light of revelation from God was not the source of their information, but rather the wisdom of their own learning, which led them to reject the Messiah and discard the great message of life which He brought unto them. As there were many plain prophecies relating to the first coming of the Savior and the great work associated with His advent, so there are pointed predictions, referring to His second coming, and a work of great magnitude to precede that glorious event. We will call attention to but a few as proof that more revelation will be given, and that without it these prophecies could never be fulfilled. "Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to His temple, even the Messenger of the covenant whom ye delight in; behold, he shall come saith the Lord of hosts. But who may abide the day of his coming; and who shall stand when he appeareth, for He is like a refiner's fire, and like fuller's soap. * * * And He shall purify the sons of Levi," etc. Mal. iii:1-3. This prophecy must refer to His second coming. At His first advent He did not come suddenly; He did not come to His temple. The house of the Lord had become "a den of thieves." He did not accept it. He did not purify the sons of Levi. It was not a day when they could not even in their wickedness abide His coming. "Who shall stand when He appeareth," is clearly a condition when He shall come in power and glory to take vengeance on the wicked.

How could He suddenly come to His temple unless a temple should be built for Him? One could not be built without a chosen people to build it, and how could they build the house of the Lord without revelation to tell them where, when and how to construct such a holy edifice? In Malachi, chapter iv., we have a very striking prophecy of the judgments of the Almighty in the last days, before the coming of the Lord, and in the fifth verse the prophet says, "Behold, I will send you Elijah, the prophet, before the coming of the great and dreadful day of the Lord." The great prophet Elijah, who was taken to heaven in a chariot of fire without tasting death, was to visit the earth in the last days. The Apostle John upon the Isle of Patmos also saw the hour of God's judgment and uttered the following prediction: "And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, fear God and give glory to Him, for the hour of His judgment is come, and worship Him that made heav-

en and earth, and the sea, and the fountains of waters." Rev. xiv:6-7. From this prophecy we learn that an angel was to visit the earth at a later period than when John entered the above words. That his mission should be to restore the everlasting Gospel, a Gospel that does not change, a Gospel of apostles, prophets, gifts, visions, revelations, etc. "The Everlasting Gospel." Why would an angel bring the Gospel if it already existed upon the earth? Why would the call be to worship the God who made the heavens, the earth and the fountains of water, etc., if those creations were brought into existence by a God "without body, parts or passions?" This prophecy of John agrees with Peter in the third chapter of the Acts, wherein he says: "And He shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of the restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began." Acts iii:20-22. By this we learn that before the advent of the Messiah to reign upon the earth there should be a grand restitution, bringing back that which was lost. A restoration of revelation, ministry of angels, prophecies, tongues, healings, miracles, etc. Who can believe the Scriptures and yet deny the necessity of more revelation? The above quotations are only a few compared with many bearing upon the same subject, yet are they ample to prove? Direct and continuous revelation from God is an absolute necessity to the welfare, progress and final salvation of the children of men.

In conclusion, we bear to the readers of The Southern Star our humble testimony that the day of restitution has come; that God has spoken from the heavens and revealed many great and important things pertaining to the kingdom of God; that angels have visited the earth; that Joseph Smith was and is a prophet of the living God. He sealed his testimony with his blood, and his testimony is in force upon all the world. Those who hearken to his testimony, lay aside prejudice, "prove all things, hold fast that which is good," repent of their sins and embrace the Gospel as revealed anew in all its primitive beauty, fullness and power, shall receive the Holy Ghost, and know for themselves beyond the peradventure of a doubt that God has again spoken from the heavens, called men to repentance and established again upon the earth apostles and prophets who receive revelation for the guidance of the church of Christ upon the earth.

A SKETCH OF THE JAREDITES.

Woman's Exponent.

By E. H. Lyon.

From the Exponent.

In the days of Shiblou, because of the iniquity of the people, many prophets appeared and foretold the woes that would mark the extinction of the race. Civil wars and robber bands did their part; famine and pestilence followed. Finally the king was slain and his son Seth taken into captivity. Seth was the next rightful heir to the throne, but he was kept in captivity the rest of his life.

Ahah, the son of Seth, was the next monarch. He was a wicked king, but his reign was brief. His son Etham succeeded him.

In Etham's days many prophets came again to raise their warning voices. They prophesied of the destruction that would surely come upon the wicked if they did

REPORT OF MISSION CONFERENCES FOR WEEK ENDING APRIL 1, 1899.

PRESIDENT	CONFERENCE	No. of Elders	Miles Walked	Families Visited	Families Re-visited	Ref. Testimonies of Elders	Refused Entertainment	Tracts Distributed	Dodgers Distributed	Red and Blue Books Sold	Book of Mormon Sold	Packs Given Away	Books Loaned	Meetings Held	Gospel Conversations	Gospel Letters	Children Blessed	Baptisms	Sun. Schools Organized	Branches Organized	Subscribers to STAR	TOWN	STATE	
L. R. Anderson.....	Chattanooga	13	289	1040	65	63	59	900	905	26	.....	6	8	21	223	1	.....	.....	.....	.....	.....	Chattanooga	Tennessee.
Joseph P. Pulley.....	Virginia.....	28	714	697	58	51	57	705	694	74	.....	6	13	49	336	27	3	2	.....	.....	.....	Midway Mills	Virginia.
John M. Bunker.....	Kentucky.....	36	767	418	206	13	.....	387	388	19	1	12	22	84	665	30	.....	1	1	.....	.....	Centre	Kentucky
W. E. Dawson.....	E. Tennessee	36	598	276	88	28	31	708	689	83	.....	18	18	164	423	55	.....	.....	1	.....	.....	Clinton	Tennessee.
C. O. Christensen.....	Georgia.....	31	1032	170	162	12	50	189	175	15	1	6	7	75	370	10	.....	6	.....	.....	.....	Lovejoy	Georgia.
Joseph Skeen.....	N. Alabama.....	35	806	426	136	12	18	466	450	37	.....	4	11	110	677	.....	.....	.....	.....	.....	.....	Jacinto	Mississippi.
C. G. Parker.....	Florida.....	38	1743	117	44	.....	20	107	107	19	4	4	3	22	199	12	.....	.....	.....	.....	.....	Lula	Florida.
J. Urban Allred.....	Mid. Tenn.....	35	969	984	161	22	46	1090	891	34	4	16	21	100	648	25	1	2	Sparta	Tennessee.
Lewis Swensen.....	N. Carolina.....	38	1044	980	282	3	17	116	118	28	1	14	11	128	626	32	6	13	.....	.....	.....	Princeton	N. Carolina.
Geo. A. Day.....	S. Carolina.....	33	1432	168	188	1	19	61	56	18	.....	15	4	100	411	13	6	16	.....	.....	.....	Windsor	S. Carolina.
Thos. R. Condie.....	Mississippi.....	26	717	217	63	28	5	166	153	30	6	11	2	33	339	16	1	1	.....	.....	.....	Jackson	Mississippi.
R. L. Mendenhall.....	E. Kentucky.....	40	734	329	245	8	8	514	359	36	1	10	21	116	608	16	2	3	.....	.....	.....	London	Kentucky.
D. A. Broadbent.....	Louisiana.....	34	597	150	111	4	2	193	0	14	1	5	29	91	483	8	2	1	1	Victoria	Louisiana.
J. H. Willis.....	S. Alabama.....	34	1456	36	104	1	20	35	35	6	.....	2	1	32	314	1	3	1	.....	.....	.....	Lum	Alabama.

not turn from their iniquity, but they heeded not the words of the heaven inspired messengers, and they withdrew from among them. When Etham died his son Moron succeeded to the throne.

Moron, like his father Etham, was a most wicked king. During his reign the robber bands which at that time flourished among the people, led a rebellion amongst the people and wrested from him his kingdom, but after many years he succeeded in defeating them and regained possession of his kingdom. He was again defeated and carried into captivity.

Coriantor was the son of Moron, and was held in captivity all his life. This was a period of sin and war. He was the father of the Prophet Ether. Ether was the last great prophet of the Jaredites, to whom we are indebted for the history of that race, that once mighty nation.

In the days of Coriantumr, the last of the Jaredite kings, the Prophet Ether raised his warning voice, but all his words were rejected by that fast decaying nation. They cast him out from their midst, and he spent his days in a mountain cave. While he was thus hiding he wrote the history of his times and people. These were troublous times indeed, for the war which commenced in the first year of Ether's concealment lasted until the nation was destroyed, men and women fighting with the same intense hate.

In the second year of the war Ether again appeared among the people and declared if they repented not they should all be slain except Coriantumr. They were angry with him and sought to take his life, so he again retired to his place of concealment.

In the third year Shered, a leader of the revolutionists, defeated Coriantumr, and held him prisoner. In the fourth year the sons of Coriantumr released their father and placed him again on the throne.

At last the vast armies of Coriantumr and Shered met in the valley of Gelgal and fought for three days, the king was victorious. One battle followed another, year after year, millions fell before the last terrible struggle ended, when Coriantumr stood alone, the sole representative of his race, the last and final battle being fought near the hill Ramah (Cinnorah, N. Y.), when the Jaredite nation, save one man, became extinct.

How solitary and lonely he must have felt, alone on a great continent! No home, no friends! Can we contemplate anything so awful! How long he wandered to and fro we know not, but at last he reached the southern portion of the North American continent, thousands

of miles from his former home, and to the great astonishment of both, he found the people of Mulek, who had been led from Jerusalem by the hand of the Lord about eleven years after Lehi. With them he spent nine moons, when he, too, passed away to the world of spirits.

Thus ended one of the mightiest nations, who, as long as they kept the commandments of God, flourished, but when they became wicked and corrupt, fell into decay and finally destroyed each other in civil war. Men and women fared alike. The last battle was fought as near as can be gleaned from the records, 590 B. C.

When Ether had completed his records he hid the twenty-four golden plates on which they were engraved in the place where they were afterwards found by the people of King Limbi, when they were searching for the land of Zarahemla. The plates were afterwards carried by the Nephites to Zarahemla, and were translated by the king and prophet, Mosiah II.

From that time they were handed down from one generation to another with other sacred and holy records and things, until Moroni, the last great Nephite prophet and general made an abridgement of them, and they were deposited with others of a like character in the Hill Cumorah. There they lay concealed for centuries until they were delivered into the hands of the boy prophet, Joseph Smith, of the nineteenth century. On the 22d of September, 1827, were placed in his hands by the Angel Moroni, the plates from which the Book of Mormon was translated, also the Umm and Thummim.

North Carolina Conference.

By Elder A. Edward Huish.
Written for The Southern Star.

April 8 and 9, although quite cool and stormy, witnessed an aggregation of Latter Day Saints at Meadow Meeting House, near Princeton, Johnston county, North Carolina, the occasion being their special conference. Saturday morning the Elders assembled early, expecting to meet the genial face and shake the hand of their beloved President, Elder Ben E. Rich. They were partially disappointed, however, as it was late in the afternoon before he arrived. Realizing the value of time, as "Mormons" do, the counselors in the conference presidency called a meeting at 10 a. m., at which many faithful testimonies were borne and much good instruction given.

At 4 p. m., President Rich having arrived, the regular priesthood meeting convened. President Rich expressed his gratitude at meeting the Elders and desired each to state how he felt rela-

tive to the work. This done, President Lewis Swenson proceeded to counsel the corps of laborers under his charge. His words were impressive and filled with the spirit of wisdom. During his remarks, which throughout were very lively, the gift of tongues, with the interpretation thereof, was enjoyed. Although the instruction thus given pertained to the acceptance of an Elder before God, yet it was, nevertheless, soul-inspiring and testimony-strengthening to all present.

Every heart beat joyfully as President Rich arose. Having the greatest confidence in their beloved leader—as also they have in the conference presidency—they listened with intense interest to his wise counsel, gentle, yet earnest, reproof, and ardent exhortation to greater activity and more persistent efforts in spreading the glad tidings of a restored Gospel.

Two general services were held Sunday. The time of that in the morning was largely occupied by President Rich. His remarks, or at least the greater part were instructions to the Elders. Before concluding he directed his words to the people in general, forcibly portraying the fruits of Christ's Church and explaining the laws by which they are obtained. The doctrine of eternal punishment was also elucidated.

At the evening services several Elders addressed the assemblage. Their remarks were pointed, being well supported by reason and scripture.

Monday morning the assignments of companions and counties were made. During this meeting, at which a number of Saints and friends were present, the gifts of tongues and prophesy were once more enjoyed. This time the instruction given in the tongue was general and appertained to the labors of the Elders.

One is safe in saying that never before was there more general good feeling prevailing and greater determination to perform well the work assigned them, than that asserted in the expressions and actions of the little band of humble laborers in the North Carolina Conference.

Provo (Utah) Enquirer.

Elder Eugene Jones, of this city, writes to his parents, that he has received permission to visit London, before returning from his mission to Germany, and expects to sail from Glasgow for the United States on April 20.

Elder Martin Williamson, of Lake View, returned last evening from a two years' mission to Norway, feeling well in health and spirits.